

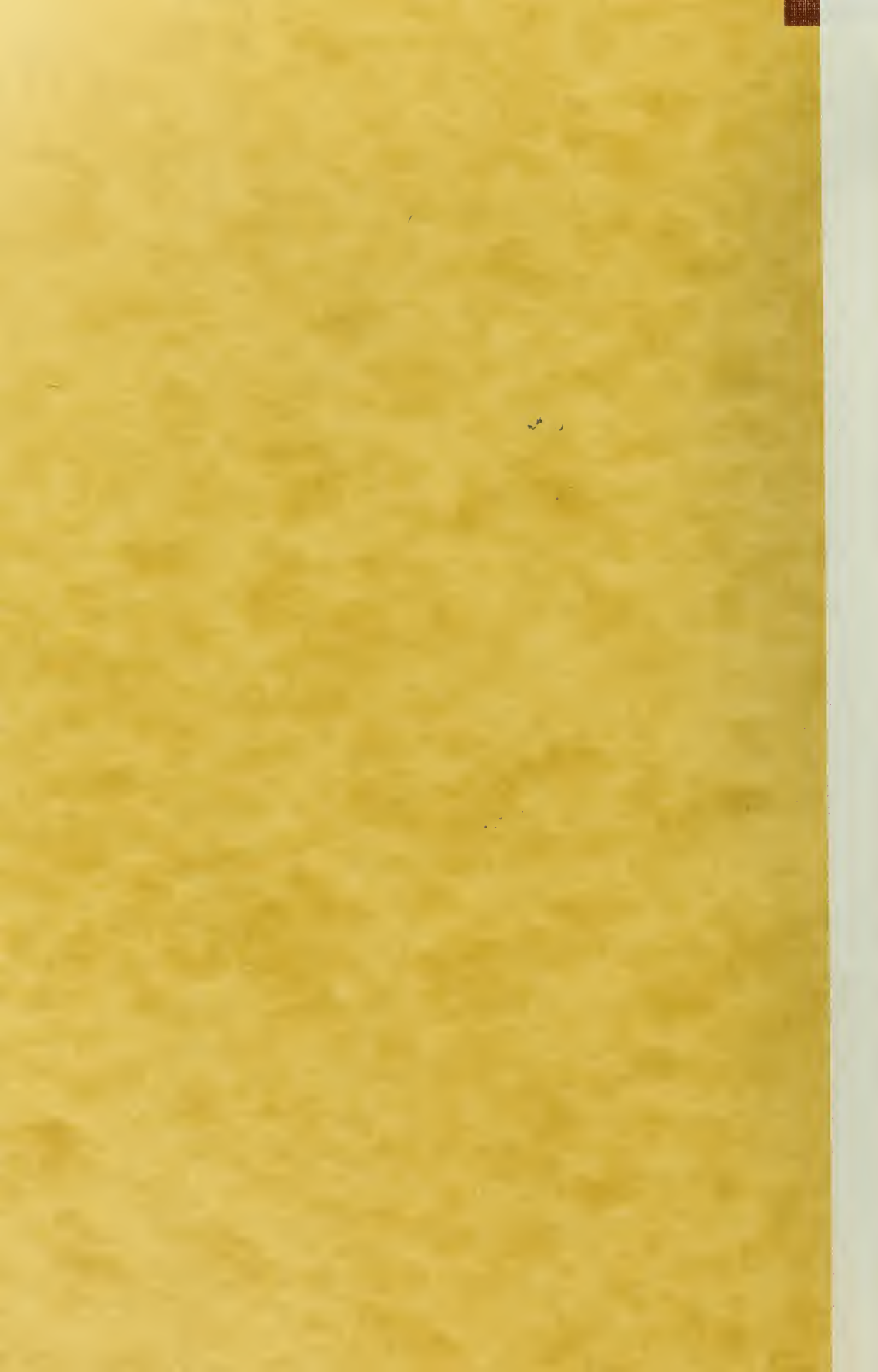
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THE POTTAWATOMIS: History and Folklore, ..

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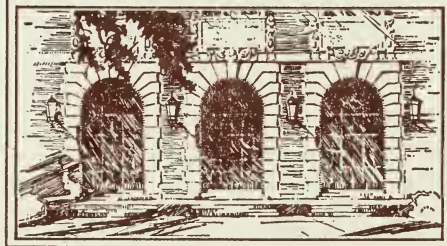


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History and Folklore
of the
Indians of Kankakeeland

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EDITOR'S NOTE . . .

This collection of history and folklore of our Pottawatomi Indians has been prepared for the citizens and students of Kankakeeland by students of Mark Twain School, Kankakee School District #111. Credit for the respective chapters is as follows:

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Al Stone

ILLINOIS HISTORICAL SURVEY

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INTRODUCTION

We are indeed fortunate, for the history and folklore surrounding us in Kankakeeland is rich and vibrant. This is especially true in regard to our Indian heritage, for scarcely can we take a step without our feet feeling the now-vacant cast once set by a Pottawatomie brave.

Sadly, yet naturally, history and deeds past are quickly forgotten. Generations follow generations and old tales of noble deeds grow dim in the mind and on the tongue of the storyteller. This is perhaps best illustrated through the musings of the old warrior, who in his attempt to relate to his son thusly speaks:

Once, a young and eager brave
As you now are, was I.
These bones, now bent and brittle,
Stood erect and stalked along
The footpaths through the thick, green woods
To seek the wild game lush within.

These eyes, now dimmed by years,
Still brighten on a summer morning
When the bass leap in the cool, clear waters
Of the streams, or in the mighty river,
Theakiki, where there I speared them
And feasted on them many times.

Now hunt I only in my dreams,
But once I scanned the grassy prairie
To catch the movement of a deer or pronghorn
So that, fleet of foot, and full of daring,
I could spear my fleeting quarry
To feed us all for nearly half a moon.

Many tales could I tell you truly
My son, of this sweet land and life
I've lived therein. But time is swift
And passes all with but a moment's
Pause, so let me say to you
One final thing, but heed me surely.

I leave you few things to touch
And fondle. Yet I feel secure
In knowing that I leave you
The best heritage of all . . . this land
The white man calls the Kankakee.
Most precious gift of all I could pass on.

Roam its broad prairies, fish its streams.
Lay on the mossy banks and dream
As the hawk circles overhead, and learn
From all things round about you
Of the wonders of this land, for all too soon
You'll find yourself, as I, with age upon you.

Love this land, and in return you'll find
Its love for you returned in natural bounty.
It will fill your belly, and provide
For all your needs and give you even more,
A pride that sets your heart on fire
A feeling there within that never dies. A.L.S.

We can see and feel the very things mentioned by this old warrior all about us in Kankakee. In some cases, a short walk brings us to the site of a once-proud and mighty campsite . . . a short trip by auto or a leisurely canoe excursion down the Kankakee River brings us to interesting and beautiful surroundings. Here, with just a little imagination, we can recreate life as the Indians knew it. We can almost see the old chiefs around the campfire on a summer evening, or hear the Indian children romping through the woods.

Come with us, on a short journey to learn a little about days past and of the Indian heritage of which we, in Kankakee, can be justifiably proud.

CHAPTER I

THE TRIBES AND THE CLANS

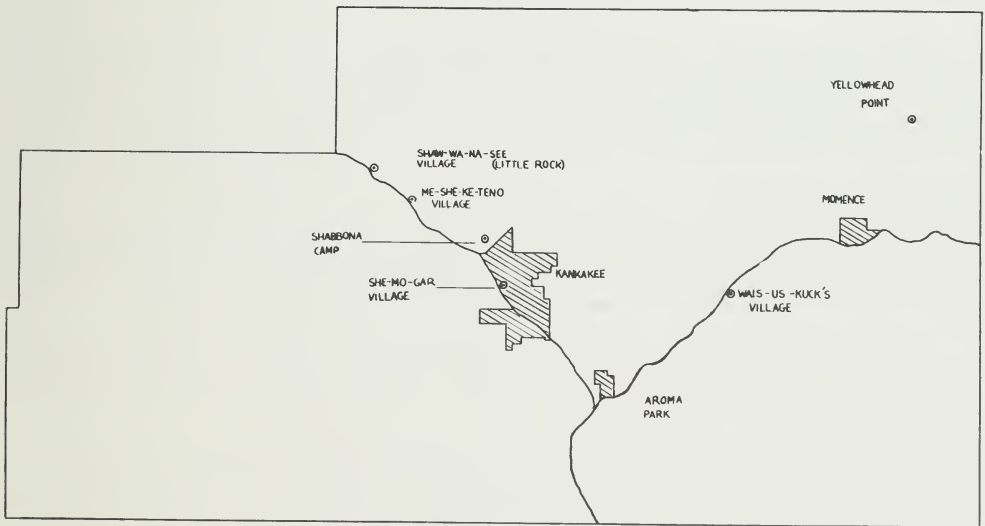
Word on Origin

Remember, like the early white settlers, the first Indians were immigrants. Anthropologists say they came from northeastern Asia. They resemble the early Mongoloid people of that region. Nobody can say exactly when or how they came. But many scientists believe that they arrived when ice sheets covered much of the northern part of North America.

The first people to live in Kankakeeland were Indians. Thousands of years before Christopher Columbus reached the Western Hemisphere, Indians made their homes here and throughout North and South America.

In beautiful Kankakeeland, Indians hunted, fished, and glided their canoes along the Iroquois and Kankakee Rivers. Today wherever we walk, we are stepping on ground where Indians helped make our history!

TRIBES IN KANKAKEELAND



Location of the Villages

Before the coming of the white man to the country of the Kankakee, a village of many Pottawatomies existed at the southeastern tip of Rock Creek Woods. This was Chief Shaw-wa-na-see's village, known as **Little Rock**. For many years this village was thought to have been located on the river in what is now the Kankakee River State Park.

In the Cooper Woods was the village of Me-she-ke-te-no.

Old Chief Min-e-ma-ung controlled **Yellow-Head Point**, located a few miles north of present day Momence, Illinois. This very populous Pottawatomie village, maintained for many years, stood about in the center of what we know today as the village of Sherburnville, Illinois.



Soldier's Village, at the mouth of Soldier Creek, in Kankakee, was the home of Chief She-mor-gar. Today, a boulder at Ninth Ave. and Bridge St. marks this site.

Near the old Day Ford, above Waldron, was Chief Wais-us-kucks' village.

Another village was located at Momence.

Chief Shabbona's camp was pitched in the Bourbonnais (maple) grove on the Hawkins' farm. The Indians who made camp here were the last to come back to this area intact as a tribe. This occurred in 1853 and Kankakeeans came from miles around bringing their children to see what they knew would be the last of the Indians.

The exact location of the village of Chief Che-ban-se is not known. It was near the junction of the Iroquois and the Kankakee Rivers. This village was named for its chief; this was a custom common to many Indian tribes.

The Main Chiefs

The chief of the Pottawatomie Tribe in the early 1800's was Topennebee, the elder. He was quite fond of whiskey, and whiskey ultimately caused his death. In July, 1826, he died when he fell from his horse while drunk.

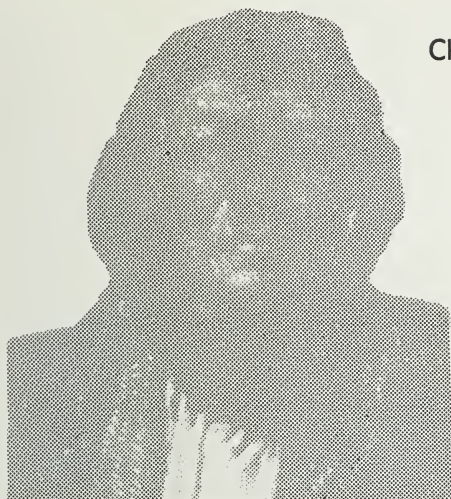
His son, Topennebee, then became head chief, but received little respect from his tribes. Just because a son's father had been a chief did not guarantee that the son would be accepted as chief.

Leopold Po-ka-gon was the second chief of the Prairie band of the Pottawatomies. He was the civil or peace chief of the first rank in the tribe. His village was near the present city of South Bend, Indiana.

Po-ka-gon
and His Famous Wagon



Simon, son of Leopold, was the chief who owned the land on which Chicago now stands.



Chief Shabbona

Another famous chief's name had four spellings: Shabbona, Shaubenee, Shobonier, and Chamblee. For twenty years, he was practical chief of the Pottawatomies, Ottawas, and Chippewas. Shaubenee's name meant "built like a bear". This famous chief, who was born in 1775 and died at Morris, Ill., in 1859, was known as "the white man's friend".

Blinking Eyes or Chee-chee-bing-way then claimed to be head chief of the Pottawatomies. His English name was Alexander Robinson. He was a fur trader as early as 1809, and was also known as Che-che-pin-qua.

An educated half-breed, the important and mysterious Billy Caldwell, was the famous Sauganash of Chicago's early history. Later, he became a chief of Pottawatomies and made his home at Chicago until 1835. The name Sauganash meant "friend of the white man".

Chief Shawanassee and his band of Indians lived on the western reaches of the Kankakee River. He is said to have died at Rock Village in 1834. Shawanassee's village was one of the largest Pottawatomie encampments in this area.

Old-time chiefs at the Pottawatomie village at today's Sherburnville were White Pigeon, Turkey-Foot, and Tah-Way. Tah-Way was like a giant, measuring nearly seven feet in height. His feet were said to be eighteen inches long!

She-mor-gar was chief of the first Indian village located in today's city of Kankakee. (A boulder at Ninth Avenue and Bridge Street marks the site of this village.)

Pontiac

Pontiac, the Red Napoleon, was the remarkable principal chief of the Ottawas. This made him the virtual head of the Objibways and the Pottawatomies. His influence was great among all the nations of the Illinois country.





Black Hawk, or Ma-ka-tai-me She-kia-kiak, was a war-chief of the Sac and Fox tribes. He tried to form a confederation of the Pottawatomies, Chippewas, Ottawas, Winnebagos, and Menomenees, but they were unwilling and remained neutral.

Near Aurora, Illinois was a village ruled by Pottawatomi Chief, Wau-bon-sie.

The different names for one chief are used because it was a custom of some Indians to have a white man's form of a surname, an Indian tribal name, and, sometimes, a name representing a title.

The Number of the Tribes and Clans

An outline will explain how the Kankakeeland Indians identified themselves:

Tribes -- Algonquin / Algonkian

Totems -- Golden Carp

Frog

Crab

Tortoise

Crane

Clans -- Moah, 'Wolf'

Mko, 'Bear'

Muk, 'Beaver'

Misshawa, 'Elk'

Maak, 'Loon'

Knou, 'Eagle'

Nma, 'Sturgeon'

Nmapena, 'Carp'

Mgezewa, 'Bald Eagle'

Chekwa, 'Thunder'

Wabozo, 'Rabbit'

Kakagshe, 'Crow'

Wakeshi, 'Fox'

Penna, 'Turkey'

Mketashekakah, 'Black Hawk'

Unlike other Indians, the Pottawatomies were not divided into local 'tribes' but they separated and united according to need.

In 1831, the number of the Pottawatomies was not less than four thousand. In 1833, the Indian chiefs and headmen numbered seventy-seven. About five hundred Pottawatomies left Indiana in about 1836. In 1838, some nine hundred Indians volunteered to leave for the West.

Shaw-wan-nas-see's village at Rock Creek Woods had a population of about five hundred. The other villages numbered about two hundred each.

CHAPTER II

FOOD, TRAVEL AND LODGING

Travel

Centuries before the appearance of Columbus, there was a tremendous network of Indian trails that connected every good camp and watering site, hunting or fishing ground, running through every water course and through every forest and over every mountain.

The Indians knew about places thousands of miles from home. The Plains Indians are known to have traveled more than 2,000 miles on war expeditions against enemy tribes. They often went as far West as the Black Hills and as far South as the State of Florida. Algonquins and Pottawatomies such as those who lived in Kankakeeland, made canoe trips from the Great Lakes to the mouth of the Mississippi River. Indian trails were used as highways, and many of our present day freeways and highways follow these same trails. The paths were originally deer and buffalo trails made during migrations of animals to new feeding grounds or searching for salt licks. Because Indians traveled in single file, most trails were no more than eighteen inches in width.

Winter travel over frozen lakes and streams or over tightly packed snow in Kankakeeland was by snowshoe and sled. Until the introduction of the horse, the snow traveler was the fastest of all travelers.

Plains Indians were in possession of the horse and horses were fairly common.

The Indians of the Northeastern Woodlands made little use of the horse, because the horse is a grazing animal and little grass was available in these areas. Corn could have been used for food for the horses, but the Indians raised barely enough for their own use.

Horses were considered capable of taking care of themselves so neither stables nor food were provided for them. There were times when horses ate bark of cottonwood trees to keep from starving.

The Indians developed, to a fine art, their ability to travel noiselessly. Whether hunting food or the enemy, the Indian learned to move through the woods without noise or mark of his passing.

The toboggan, the sled, snowshoes, and the canoe are items which came to us from the Indian and which have enriched our vacation periods and the sports field.

In the woodland areas, the Indian used birchbark, wherever it was found, to make his canoe which was his means of water travel. Most Indians used the canoe for hunting and fishing trips. These canoes were quite large and would hold from 12 to 14 braves.

INDIAN CANOE

The shape of the canoe was basically the same among all tribes. The beam was broad and the draft shallow, making it possible to travel in low water. The most familiar shape was that of the Ojibwa Indians. This is the model for the modern canoe.



Food

When there was no wild game, starvation came to the Kankakee Indian community, for the standard of living was largely dependent upon hunting. A tribe was rich or poor, well fed or clothed by the success of its hunters. The only exception was to be found among the Indians of the southwest where agriculture had become the way of life.

All varieties of animals were hunted for food. The most common, in Kankakee, were moose, elk, deer and a few buffalo. Small animals and birds were hunted and used for both food and material for clothing.

For a few of our Kankakeeland Indians, agriculture was a big business, and according to some of our old records, as many as one million bushels of corn were destroyed in the 1687 French expedition against the Iroquois.

General Wayne wrote in one of his reports, "The margins of these beautiful rivers—the Miami of the lake and the Au Glaize—appear like one continuous village for a number of miles, both above and below this place; nor have I before beheld such immense fields of corn in any part of America from Florida to Canada."

Our Indians have shown us not only how to plant, but how to store and use corn. The common corncrib, seen around Kankakeeland and still used today is a fair copy of the Indian storehouse.

Beans, squashes, pumpkins, two varieties of sweet potatoes, tobacco, gourds, and the sunflower were all cultivated to some extent here.

Today, more than half of the varieties of vegetables grown in our gardens came from some tribe of Indians. The Indian can be said to have been on the giving rather than the receiving end of civilization.

Implements of agriculture were very simple; they included sharp pointed sticks, crude hoes, and spades of hardwood, hoes made of the shoulder blade of animals fastened to sticks with leather thongs, shells sharpened and fastened to sticks.

Pulverized fish, and manure were used as fertilizer.

Hunting

Night hunting was not unusual in Kankakee and on such night trips the

Indians often "jacklighted" for deer. This kind of trip started at sunset. Upon leaving the village the Indians paddled across the lake toward the mouth of a river that emptied into the lake. By this time it was quite dark, and a torch was lighted. Once the Indians entered the river, the overhanging branches made the night even darker; indeed things appeared coal-black. Suddenly the darkness would be pierced by two glowing, golden spots as the firelight caught and reflected in the eyes of a deer standing at the water's edge where it had come to drink. The stern paddler held the canoe still and steady as the second Indian took aim and had his deer.

This method of hunting is not legal today, but since the Indian only took enough game to satisfy his needs, he hunted in any fashion by which he could acquire meat and hides.

Listed below are some special methods Indians used for different kinds of animals.

Moose:

The moose was hunted by driving them into a lake. Then hunters paddled up alongside the moose and killed it with spears. Such hunting was very dangerous as the moose could, and often did, turn and with a toss of his great spreading antlers rip the canoe apart.

The moose was valued for its meat as well as its hide, and the Indians became experts at calling the moose with megaphones made from birch bark. Indians and white hunters still call moose this way.

In winter woodland Indians used snowshoes made from pliable branches laced with leather thongsto track down animals which became helplessly bogged down in the deep heavy snow. When found, a moose in this condition was easy prey for the Indians spear or arrow.

This kind of game hunting was dangerous and many a hunter could tell a tale of being tossed by a lunging moose.

Pronghorn Antelope:

The Plains Indian hunted the swiftest animal in the country, the pronghorn antelope. Since this animal is very inquisitive the Indian took advantage of this trait.

Coming upon a herd of feeding antelope, the Indians would erect a pole from which fluttered a couple of eagle feathers and sometimes strips of soft buckskin. Sooner or later the curious pronghorn had to investigate the new object and quickly came within the hunter's range.

Small Game:

The snowshoe rabbits were hunted in large numbers, either by snaring them or by shooting them with bows and arrows.

These rabbits had an odd habit of sitting up when they heard a sharp whistle. The Indians would whistle sharply, and the rabbit became a good target.

If the hunt was for food, the women and young girls often went along, although they did none of the actual hunting. As soon as the women or girls saw a rabbit hit, they rushed out and picked it up. The man who shot it then presented

it to the girl. After the hunt, the girl cooked and brought to the hunter a well-prepared meal.

The woodland people made clothes of the rabbit skin. Robes, especially, were made by using a sort of basket weave, which made the robe look as though it had been made of many small squares.

Beaver:

The beaver was another animal hunted for its meat, its fur, and for the fat stored in its tail. The Indians discovered many ways to hunt the beaver. One was to actually drain the beaver lake, leaving the beaver high and dry. The meat of the beaver was used for food and its pelt was used for fur hats, mittens, and moccasin linings. The fat from the tails was rendered by boiling and was used for softening ropes, rawhide thongs, and snare traps.

Birds:

Many birds were trapped with snares made from a single strand of human hair. They were caught at their roosting places with a snare on the end of a stick.

Ducks were hunted by using decoys made from rushes and covered with the skin of a duck.

Some Indians used blunt arrows for hunting birds in trees. The arrow would stun the bird so that it fell out of the tree, was picked up and killed.

Fishing:

Fish were caught with harpoons, special spears, hooks and lines, or traps and nets.

Some Indians used drugs to catch fish. They chopped up certain plants and threw them into the water. The Cherokee and the Iroquois used walnut bark for this. The drug in the plant paralyzed the fish for a few moments. When the fish came up for air, Indians caught them in nets and baskets.

Buffalo:

Life of the Plains Indian was almost completely dependent upon the buffalo. Wherever the buffalo went, so went the Indian. Even those Indian tribes who practiced some agriculture planted the seed, then broke up the village and went to find the buffalo. They later returned to harvest the crop and live for the winter season.

Every able-bodied hunter left, to be gone from early spring through fall.

On these trips the Indians lived in small conical hide tents. Camp was set up near the buffalo trap, which had previously been built near a cliff. The buffalo were driven into the trap and over the cliff to their death. This was one time when more game than was needed was actually captured.

When returning from the hunt everything had to be transported on the back or by dog travois.

The travois was made from tepee (tipi) poles attached at one end to a harness and the other end left to drag on the ground. At the ground-dragging end the poles were spread out in a V-shape. These were fastened in between the poles onto a frame netted with rawhide to which the baggage was fastened.



TRAVOIS



TYPICAL DWELLINGS

Travel was difficult and was restricted to areas nearer home until the Indians came into possession of the horse. They caught horses when they roamed over much more territory in search of food.

Every part of the buffalo was used. Hides made clothing, tepees, cooking pots, ornaments and boots.

Horns, bones, sinews and hoofs became dishes, arrow-heads, implements, tools, thread and glue.

The flesh became food. What could not be used fresh became pemmican or was dried and smoked.

Food Other Than Meat:

The Indians ate every kind of berry, nut and edible plant which they could find.

Meat was cooked by roasting or boiling, often by roasting in a pit.

Many edible plants were roasted or boiled, especially sweet potatoes and corn.

Salt and maple sap were used wherever they were found.

All extra food was preserved by drying or smoking, and even then the Indians had many lean days.

Most Indians ate with their fingers although many used spoons made from shells or bones.

Lodging:

Most of the Indians of the Woodland area lived in round wigwams. The wigwams were usually placed in a circle. The inner area was used for ceremonial activities.

The Iroquois Indians used long, rectangular bark or reed mat houses called long houses, where several families lived together. The houses consisted of pole framework covered with either bark or reed mats.

The Plains Indians lived by a combination of farming and hunting. Crops were planted in spring; the Indians then moved to the hunting grounds and returned home for the fall harvest.

These Indians built large tepees of buffalo hides. The tepees were taken apart when moving. The poles were used to make the travois which carried the tepee skin and the other belongings. On the trip back, the poles were again used for the travois, which carried the belongings as well as the meat and hides from the hunt.

The dragging on the ground wore the tepee poles down and every year the Indians were forced to get new poles.

Clothing:

Both Plains Indians and Woodland Indians wore deerskin clothing. They used buffalo robes for winter warmth. Buffalo hides were used for moccasin soles.

Indian men wore breechcloths, leggings and simple shorts.

The women wore simple clothes made of skins. The skirts were fringed.

The hair was worn in two long braids. The Indian Chief had the right to wear bonnets of eagle feathers. These had to be earned and were something of a war decoration.

Indian women did most of the hard work. They made the clothes with bone needles.

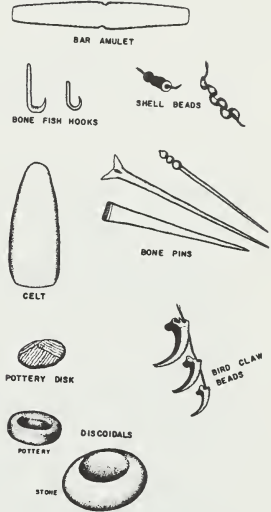
CHAPTER III

DEVELOPMENT OF CUSTOMS AND CULTURE

Cultures in Kankakeeland: The Middle Mississippians — The Middle Mississippi culture seems to have arisen, as previously suggested, in the area where several important highways of aboriginal travel converged the region surrounding the Ohio and Mississippi Rivers, from the mouth of the Wabash to the mouth of the Illinois. Whether or not its development was stimulated by the contacts of Muskogean and Algonkians, or whether it was due to interplay between the cultures of the Final Woodland petty tribes is unknown.

The Upper Mississippians: Less advanced Mississippi tribes with customs showing some admixture of woodland cultural elements living contemporaneously in Missouri, Iowa, Wisconsin, Indiana, and Ohio, encircled the Middle phase peoples on the east, north and west. Known generally now as the Upper phase peoples, their sole representative in Illinois was the people of the Langford subculture, who dwelt around the southern end of Lake Michigan as well as in adjacent parts of Indiana and Michigan.

Burial Customs: Methods of burying the dead differed from our current form of burial. Most of the Indians in Kankakeeland buried their people either in mounds or in single graves. In the southeast, the Indians put the dead in caves and the bodies were mummified by the dry air. On the northern plains, a common way of burial was to place the dead in trees. On the northwestern plains the Indians put the deceased in canoes that were high on posts. Cremation was practiced by several tribes from the Pacific Coast to Florida. This was practiced to a very limited extent in Kankakeeland. Usually the ashes were buried in pottery vessels. Almost invariably, domestic utensils, food, and the ornaments, implementary and other personal belongings of the departed were placed with the remains.



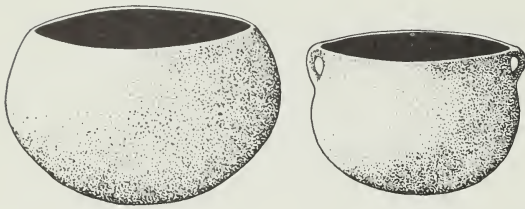
MOUND BURIAL AND ARTIFACTS FROM GRAVES

Mound Burial: Bodies were laid on the surface above a “full” cemetery and covered with earth brought from outside. Continuing this practice eventually produced a mound. The dead, especially important personages, were attired in their finest apparel, insignia and personal ornaments. Beside them in their grave were placed their weapons, favorite hunkey stones and food and water in pottery vessels with shell spoons or a dipper.

Belief in the Spirits: The Pottawatomi believed that two great spirits ruled and governed the world... Kitchemonedo (the Great Spirit, who was good) and Matchemonedo (the Evil Spirit, who was quite wicked.) We know that the Pottawatomi originally worshipped the sun, and we believe that they developed the concept of the two great spirits from the teachings of the Christian missionaries.

Even in the 1800’s Pottawatomies held the “feast of dreams” in honor of the sun, at which time each individual selected and paid tribute to his own personal ‘mantou’ or spirit. A feast of dog meat usually was prepared during this ceremony. As with many pagans, the Pottawatomies never completely departed from spirit or idol worship—they often worshipped with the Christian missionaries as the missionaries had taught them to do, but they would then go into the woods and carry out their pagan ceremonies just to be safe!

Painting and Drawing: The ability of the Indians to paint and do art work was something really beautiful to behold. They also made pottery and colored it beautifully. Remarkable religious symbols were executed in colored sands. Generally there was no background in the art forms but the figures were placed to suggest space; colors were strong; figures were clear; detail was exquisite.



TYPICAL SHAPES

UNUSUAL DESIGNS



Weaving: Seed Gatherer women made baskets by coiling and by twining grass, twigs or reeds. In coiling, the foundation was made from a long rope of grass or twigs. This was wound in circles and sewed together by pushing fiber through it with an awl. In twining, stiff foundation sticks were set like umbrella ribs. The filling was woven in and out among them.



COILING



TWINING

Bead Work: Bead work has been more characteristic of our Plain and Eastern tribes. These tribes used white glass beads obtained in trade in the past. These arts were best used in massive forms and in designs for yokes. These arts were also used on women's dresses and for moccasins.

Pottery: Pots were generally of the globular or flattened globular shape, tempered with grit or shell and decorated with geometric designs in broad lines and dots which were drawn with a blunt tool. Loop handles on the jar were common. Lips of the vessels were usually pressure-notched and surfaces cord-roughed. Quality and durability of pottery depended directly upon available clay deposits. All pottery was sun-baked.

Woodland Cultures: Scholars give the name cultures to the ways of life of a people. There are seven great cultures in the North American region. In each culture the Indians shared the same kind of natural surroundings and had much the same kind of culture.

The Woodland Indians cultures in our area of Northern Illinois started about 1000 B.C. The Indians then made pottery, buried their dead in cemeteries or in low burial mounds. Some pottery of a group of Woodland Indians residing in the Illinois Valley has been found 7,000 miles away in Asia.

Indian Games: The Indians did not spend all their time working and trying to keep alive. The games played by most Indian children were in well-defined categories such as imitative and dramatic games which often portrayed social customs.

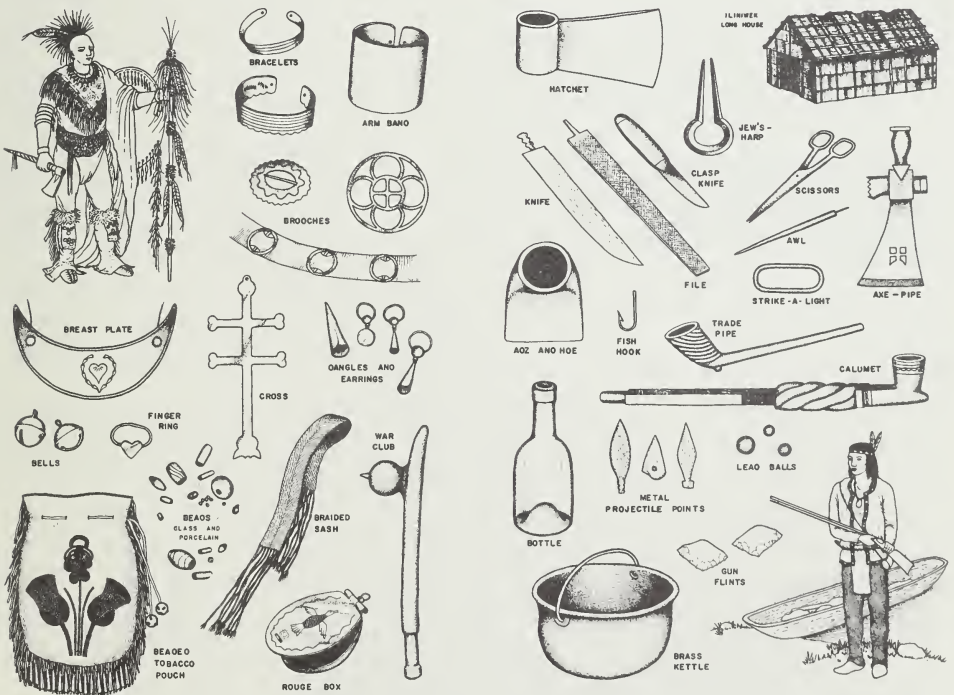
Quite frequently, the games were copied from or based upon the games of the elders. The boys played games that the men played and the girls played or copied games from their mothers' work.

Many games were based on myths or legends of a great number of tribes. In these tales the culture-hero was often a supernatural being in disguise. Indian games challenged contestants with requirements of skill, strength, speed, and cunning.

Dress: Men usually wore nothing except for a pair of moccasins, belts, and leg bands. In the winter they wore buffalo skin robes.

Women while working wore a girdle similar to a breech cloth. Occasionally they wore wrap-around skirts made of the skins of animals.

The Indians' clothing took many hours and days to make. They tanned the animal skins and scraped off the flesh. They used bones to do the scraping. A mixture made mostly of deer brains was put on the clothing to make it water-proof.



TYPICAL BELONGINGS OF A POTTAWATOMÍ IN THE 1830's

Healing and Medicine Men: As you probably already know, the Indians thought evil spirits brought diseases. Because of this the Indians used charms and magical ceremonies to try to scare away the evil spirits. Some of them were supposed to have power to control the spirits. They were named "mystery man", "singer", or "the wonderful". White people called them medicine men.

Leadership and Government: Government was extremely simple and democratic among the Indian tribes. The chief was not an automatic ruler. He was usually chosen because of his ability and wisdom, though in a few tribes the office was hereditary. Often this office was handed down to the chief's oldest son and so on.

Tribal and village councils discussed and acted upon important matters. Indians were concerned largely with problems of day-to-day living. They were interested mostly in whether food would be sufficient, if people of the tribe would avoid illness, and whether they would be successful in war.

Marriage Customs: An Illini man who desired to get married sent presents to the girl's parents. If these were acceptable, the parents took the bride to the man's hut. Divorce was consummated by simple agreement on the part of both parties.

Labor was divided between men and the women and also the children. The men did the fighting, hunting, and made the weapons. The women and children did the other work such as the housework, planting and harvesting, making the clothes, and carrying and setting the parts of the house.

CHAPTER IV

WEAPONS AND WARFARE

As mastodons moved through glacier-formed valleys that now make up the Great Lakes region and the area that we now call Kankakee County, they were hunted by some of the earliest inhabitants of our region -- the Paleo-Indians.



MASTODON HUNT

We find some evidence for the existence of Paleo-Indian life in Mastodon remains and fluted spear-points that were probably used in hunting the Mastodons. Fluted spear-points and mastodon remains are generally scattered widely in our region, as well as throughout the Great Lakes region. In lower Michigan several mastodon remains and fluted points have been found adjacent to each other. We can draw a general and functional conclusion that some people probably used the fluted points to hunt mastodons. The fluted points or Clovis points were hollowed on the sides making it easier to withdraw the spear again and again as vital organs of the mastodons were pierced.



FLUTED-POINT ARROWS

Unfortunately, no human living sites or bones of this era have been found in the Great Lakes region. Radio-carbon dates by the University of Michigan place the time of Paleo-Indians between 10,000 and 7,000 B.C. This marks the end of the last glacial retreat to the North.

As the glacier retreated, because of warmer weather, it is thought that the mastodons also disappeared. A new culture that developed could have consisted of Paleo-Indians that stayed in the area as the mastodon became extinct. This new period, the Boreal Archaic Period, dates about 5,000 – 500 B.C.

The Indians of the Boreal Archaic Period hunted smaller animals such as deer, elk, moose, and bear. The Indians of the period were spear-throwers. The spear-thrower actually extended the length of the forearm, thus adding more arch with resulting power to the throwing arm. The bow and arrow were probably used during this period. Copper was also used in making arrow points. It is not clearly understood whether the Indians that used copper lived during this period or after the Boreal Archaic Period.

While there isn't direct evidence that the Indian of the Boreal Archaic Period lived in what is now Kankakee County, there have been some arrow points and pieces of bannerstone found in Kankakee County.

As the Boreal Archaic Period faded into unrecorded history, mounds began to appear in the Great Lake region and over much of Illinois. Weapons and remains of people have been found in the mounds. The Dickson mound (located in Dickson State Park in Lewistown, Illinois) shows how pottery and artifacts were originally placed by the dead.

The period of mound builders overlapped several cultures lasting approximately from 2,000 B.C. – 1,100 A.D. The Early Woodland culture probably existed as the first mounds were built from roughly 1500 to 500 B.C.



DICKSON MOUND

These Indians of the Early Woodland period hunted small game. They probably still used the spear throwing technique and perhaps the bow and arrow. It is thought that they used the plain stemmed arrow points. Most of these points were found in Kankakee County.

Some more mound builders were the Hopewellian Indians. They were quite artistic. The arrow points that they left had the corners invaded or removed, giving them an artistic flair. It is thought that they hunted all small animals, but especially deer.



The Hopewellian ceremonial center was located at the present site of Grand Rapids, Michigan. It is thought that the Indians traveled through Kankakee as they journeyed from the Illinois Valley to Michigan. Some could have liked the good hunting in Kankakee and settled here. There have been some Hopewellian arrow points found along the Kankakee River.

The Hopewell culture seemed to have lost its color by 700 A.D. The Late Woodland that developed afterwards seems to have had roots in several other cultures.

The Late Woodland period extends from about 800 – 1600 A.D. The end of this period marks the beginning of the early pioneer and recorded history. These Indians lived a diversified life as compared to earlier cultures. They still relied heavily on hunting for their food, but farming became more and more important.

The Late Woodland Indian hunted the various kinds of small game using arrow points of chipped flint. The Indians of that period started to see more and more early pioneers. The Indian's life was to be changed by guns and wars that the white men brought.

LaSALLE AT STARVED ROCK



The earliest white explorer in Kankakee County was LaSalle, who arrived about 1679. He probably found the Pottawatomies of Kankakee County hunting small game and larger animals such as deer and buffalo.

Some writers think that the Pottawatomie Indians that lived in Kankakee originally migrated from Green Bay, Wisconsin. One writer states with some uncertainty that there were twelve large lodges at the confluence of the Kankakee and Illinois Rivers in or about 1774.

The Pottawatomie of Kankakee County were good hunters and fighters. They hunted effectively with the bow and arrow. It is thought that they took the sticky, glue-like substance from the inside of an animal's pelt and used it as glue on a piece of sinew that was wrapped around the arrowhead and shaft. When this sticky substance dried the arrowhead was secured to the shaft of the arrow.

Arrowheads were used for hunting or warfare. Some kinds of arrowheads for hunting are: blunts used on birds, special deer points, and spear-points for spearing game and fish. For warfare it is thought that barbed arrowheads were attached loosely to the shaft. It would be hard to pull out a barbed point and the loosely attached shaft would come out leaving the arrowhead in the victim. The Indians believed that they could fire their arrows quickly and, therefore, had a more superior weapon than the gun.



There are stories told of the unique method the Indians of Kankakeeland used to hunt buffalo. Basically, it consisted of a large number of hunters with torches encircling a herd of buffalo, (or other similar game,) who set the grasses of the prairie on fire. One opening in the circle of fire allowed the animals an escape route . . . and the Indians an excellent opportunity to bring down with spears, bow and arrows, or large stones the number of their quarry desired. Often these fires got out of hand, and large areas of the prairie were "burned-off" each year as a direct result of this practice.

The Indians of Kankakee also used trapping to secure food. The snare was effective on small game. They could also use dead-falls for larger animals.

As the greater and greater numbers of early pioneers moved into lands held by Indians, smoke signals began to rise from the prairies. The early pioneers now found the skillful Indian hunter fighting them.

Shabbona, one chief of the Kankakee Pottawatomies, may be the one individual responsible for this area escaping the Indian Wars that raged all around the Northwest Territory. It is said that Shabbona would ride a horse until it collapsed, warning our early pioneers that Indians were going to attack. The Pottawatomie Indians of Kankakee, however, did travel and participate in many of the wars in the area. They were fierce and highly respected fighters whose assistance in a battle was invaluable.

Sometimes the early white men pushed one Indian tribe into lands of another tribe. This often caused the Indians to fight among themselves. One good example of this is the Legend of Starved Rock.

This famous siege at Starved Rock took place in 1769. The Illinois were being pushed out of their lands by the Iroquois. The Iroquois were also wanting to avenge the death of Pontiac. The Iroquois and Pottawatomie united and drove the Illinois onto the bluffs at Starved Rock.

The Illinois easily held their position until they ran out of food and water. They waited until one dark night and came down into the lands of the Iroquois and Pottawatomies. The waiting Indians killed approximately 20,000 of the Illinois; only a few braves escaped. Men, women, and children were killed and expected no mercy.

Another one of these battles was the battle of Fallen Timbers. The Indians formed a confederacy which included the Shawnee under Black Hawk, and the Ottawa, Chippewas, and Pottawatomies under Blue Jacket. Nearly 2,000 warriors gathered along the Maumee River in Ohio as General "Mad Anthony" Wayne marched against them in August, 1794. The two forces met in a field covered with fallen timbers near Toledo, Ohio. In the 40 minute battle of Fallen Timber the American troops dealt the Indians a crushing blow from which they never recovered.

More than 15 years after the battle of Fallen Timbers, Chief Tecumseh and his brother, the Shawnee prophet, tried to form another alliance against the whites. Tecumseh traveled to the south and won many Indians to his cause. While Tecumseh was in the south, trouble was brewing in Indiana. William Henry Harrison, governor of Indiana Territory, organized an army and marched to the Indian village on the Wabash and Tippicanoe Rivers. Harrison attacked the Indian warriors at dawn on November 11, 1811, near the present day La-

fayette, Indiana. The two forces fought hand to hand in a chilly drizzle and the Indians fled before daylight.



FORT DEARBORN

Settlers built a fort near the south end of the Chicago River in 1803. They named it Fort Dearborn after General Henry Dearborn. The double stockade had blockhouses on two corners enclosed by barracks, stables, and an Indian agency. A garrison of soldiers at the fort protected the few American settlers on the frontier from the Indians' attacks. When the War of 1812 began, the troops and settlers were ordered to Detroit for greater safety. The soldiers feared Indian attacks on the way and urged Captain Nathan Heald, Post Commander, to stay with them in the stockade. He insisted on obeying orders, however, and destroyed all ammunition that could not be carried and left the post with 67 troops and 30 settlers on August 15, 1812. A band of 500 Pottawatomies and allied Indians attacked the Americans within a few miles of the fort. They killed more than half the Americans, captured the rest and burned the fort. The Indian Creek Massacre is a flaming story of Indian hate and remorse. Three Sac braves from Chief Black Hawk's 500 troops and 50 disaffected Pottawatomies savagely destroyed Indian Creek and killed 15 people, everyone except two teenage girls. The Indians took them prisoners and held them in Wisconsin for ransom. The ransom was paid and they were sent to friends in Illinois.

The last Indian war known in the area took place in 1832. The Black Hawk War was an unsuccessful attempt by the Sauk and Fox Indians to keep one of their villages (now Rock Island, Illinois) from being taken over by Americans.

The Indians struggled to keep the rich lands that were once their feeding grounds. The pioneers kept pushing westward until the Indians were finally given reservation land grants by the United States Government. This lessened the threat of the Indian to the white man in the Northwest Territory.

CHAPTER V

DEALINGS WITH THE WHITE MAN

When the settlers flowed in and began to establish their homes, their problems with the Indians started.

The white man was unfair to the Indians in most of his dealings, including settlement, trade, and treaties. The Indian was forced off his land, his buffalo and game killed, and he was swindled in trade deals. These factors were behind almost every Indian uprising. The white man never learned to accept the Indian and live with him. By contrast, Canada has never had an Indian war, because Canadians accepted the Indian culture and learned to live with it.

The Pottawatomies were relatively friendly, but they were enemies of the English. This meant the fur trade stayed with the French. English colonists could not control the fur trade after they were no longer ruled by the British. The United States as a nation at that time was too weak to control the men who took advantage of the Indians.

Although they were not a part of the fur trading, the daring English came in great numbers after the War of 1812. In some way every white man trampled on the Indians' rights. From the year of 1790, the Indians began to split up because of white settlers and dishonest traders.

In 1795, Congress talked about a bill to start Indian trading houses. Some rules were made for the Indians' welfare, though. These included some type of protection, trading posts so they could get supplies, and a factory system of trade. These arrangements were successful until about 1809. In 1809, John Jacob Astor organized the American Fur Company.

The fur trade changed the lives of the Indians. Tribes no longer moved around. The Indians gathered every spring to meet fur traders. In fact, the Indians became dependent upon fur trading. In time, the Indians trapped too many animals in winter. Soon furbearing animals were scarce. Soon there was nothing to trade.

By 1827, the Indians were reported to be in bad condition. They wanted a solution to their problem. Some suggested solutions were: to get money from the government, sell or give up their land, or move again to a new place.

When the Indians received money from the government, traders began taking these annuities instead of fur. Government officials even took out the money the Indians were supposed to owe the traders before they paid the Indians.

The best known Kankakeeland traders of that time were: Alexis Coquillard, Francois Comparet, Hyacinthe Lassells, the company of W. G. and G. W. Ewing, Cyrus Taber and Allen Hamilton.

Gurdon Hubbard was in charge of a crew going to a station located on the Iroquois River at the site of old Bunckum in Iroquois County. This fur trading base, in time, led him to settle first in Danville and then in Chicago. Noel Le-Vasseur was in the group of men he had traded with at the Iroquois station as early as 1821. Hubbard's Trace left the Chicago River and crossed the Kankakee River at the site of "The Upper Crossing" near Momence. It ended at the

little trading post of Bunckum. Soon it extended to Danville.

Another witness of the changing times was John Tipton. However, his main interest was to get rid of the Indians from that region. Tipton was a surveyor, an Indian agent, a general, a U.S. Senator, and a land speculator. Indian agent Alexander Wolcott Jr. wrote a letter to John Tipton in 1824. In the letter Wolcott claimed the Kankakee River as a part of the Chicago Indian Agency territory. Wolcott listed these Kankakeeland traders:

Jacob Harsen, as clerk
Leon Bourassa of St. Joseph's
Isadore Chabert, with a license from Governor Cass
Gurdon Hubbard, a clerk
Pierre Navaree, with a license from Colonel Boyd

With so many newcomers taking advantage of the Indians, John Tipton moved the Indian agency from Fort Wayne, Indiana to a central spot in Logansport in 1828. The people of Fort Wayne did not like this. They wanted the Indian land, but they did not want to lose the Indian annuities.

Government money given to the Indians was very important to frontier life. The Indians were paid in bullion when money on the frontier was scarce. The Indians spent their money in the local communities. This made the local traders rich. Then the traders could buy government land. Chicago, in particular, was helped by annuities.

Removal of the Indians

Each year more and more Indians were moved until all were west of the Mississippi River. About thirty-eight treaties were made by these Indians with the United States government between 1789 and 1837.

We do not know just why the Indians were forced out of Illinois. It might be because the white man wanted the land. It might be because the whites feared an Indian uprising as was rumored in 1827.

As the Indians moved, there were many regulations concerning their journey. Conditions of the journey were very bad.

Treaties and their Making.

Treaty making with Indians had strange aspects. Treaties were made with whole nations of Indians instead of just the tribes concerned. Not to mention being treated unfairly by the white man, as will be seen, Indians were also unfair to each other.

Only certain members of a tribe were allowed to keep land. This was strange because the treaty privileges were allowed to go to halfbreeds instead of full-blooded Indians. In order to show appreciation, the Indians also gave land to white friends. This could be done but the whites had to be given Indian names. Those with some Indian blood were given relatives' names. Those who did not have any Indian blood were simply given Indian names.

A French trader, Bailey deMessein's wife, was named Mary. Mary is pronounced MAH-REE by the French. The Indian language has no "h" sound, so it became Maunee -- later called Monee. She was given a grant because she persuaded her husband to give certain favors to the Indians.

There were nine treaties between the government and our Pottawatomies. These include:

Treaty of Greenville, August 3, 1795. The Indians gave up 11,808,409 acres of land for the sum of \$210,000. Concluding this treaty was General Wayne with the Delawares, Ottawas, Miamis, Wyandots, Shawnees, Pottawatomies, Chippewas, Kaskaskias, Piankeshaws, and the Eel River Indians. The end of the war which had begun before the Revolutionary War had ended with this treaty. The war started with imposing on the hunting grounds.

First Treaty of Fort Wayne, September 30, 1809. The Indians gave up 9,900,000 acres of land (cost unknown). This treaty was concluded between Governor Harrison and the Delawares, Eel River Indians, Miamis, Pottawatomies, and Shawnees.

Second Treaty of St. Louis, August 24, 1816. The Indians gave up 1,418,000 acres of land in return for \$12,000. Governor Edwards, William Clark, A. Chouteau were present with the Chippewas, Ottawas, and Pottawatomies.

Treaty of St. Joseph, September 20, 1828. The Indians ceded 990,720 acres of land in return for \$189,795. Lewis Cass and Pierre Menard concluded this treaty with the Pottawatomies.

Treaty of Prairie Du Chien, January 2, 1830. The Indians gave up 4,160,000 of land for \$390,601. Pierre Menard and others arranged this treaty with the Chippewas, Ottawas and Pottawatomies.

First Treaty of Chicago, October 20, 1832. The Indians ceded 1,536,000 acres in return for \$460,348. It was concluded with the Pottawatomies.

Treaty of Tippecanoe, October 20, 1832. The Indians gave up 737,000 acres of land in return for \$406,121. It was concluded with the Pottawatomies.

Second Treaty of Chicago, September 26, 1833. The Indians gave up 5,104,960 acres of land for \$7,624,289. The Chippewas, Ottawas, and Pottawatomies were the Indians involved.

(Note also: The Pottawatomies sat in on most of the Miamis' treaties and received payments and annuities.)

Of these treaties listed, the story of the treaty of Tippecanoe and the Treaty of Chicago on September 26, 1833 will be told with some details to explain some of the curious deals made with the Indians.

Congress sent out a report in 1831 to do away with the rights that the Indians held to land in Indiana. The Pottawatomies numbered about 4,000. The commissioners had some trouble settling the treaty with the Miamis—especially with their clever chief Jean B. Richardville. The Pottawatomies were about 1,000 in number. Commissioners were able to make more progress with the Pottawatomies than the Miamis.

The Treaty of Tippecanoe was expensive for that day, but money given to the Indians helped the money situation on the frontier. So it was not considered too much money for four million acres of land.

The Treaty of Tippecanoe

The titles held by the land owners in Kankakee County go back to this treaty. The treaty was made on October 20, 1832 between Jonathan Jennings,

John W. Davis and Mark Crumeaas, commissioners for the United States government, and the chiefs of the Pottawamies.

In the treaty, the Pottawatomies gave up or ceded a large amount of land. Some of this land was reserved for certain "cooperative" Indians as follows:

- 5 sections for the Shawanasee, including Little Rock Village
- 1 section for Min-e-maung, including his village
- 1 section for Joseph Laughton, son of Wais-ke-shaw at Twelve Mile Grove
- 1 section for Claud Laframboise at Thaw Creek
- 1 section for Manteno, daughter of Francois Bourbonnais Jr. at Soldiers Village
- 2 sections for the children of Wais-ke-shaw in a small timber grove above Rock Village
- 1 section for Jean B. Chevalier near Rock Village
- ½ section each to Chevalier's sisters, Agelique and Josette
- 2 sections for Me-she-ke-te-no, including his village
- 1 section for Francis Lea Via, joining with Me-she-ke-te-no
- 2 sections for the five daughters of Monee by her last husband, Joseph Bailley
- 2 sections for Me-saw-ke-qua and her children at Waisuskuck's Village
- 2 sections for Shobbona at his village
- 2 sections for Josette Beaubair and her children at Hickory Creek
- 1 section at Skunk Grove for their wives
- 1 section for Washington Bourbonnais for his mother's (Catish Bourbonnais) reservation
- 1 section to Ahbethehezkick below the state line of the Kankakee River
- 1 section for Nancy, Sally, and Betsy Countreman, children of Endoga, joining with the reserves on Rock Village
- 1 section for Jacques Joneuve near Me-she-ke-te-no's reservation
- 5 sections each for Wahpowseh and Quia Que near Rock Village

The government agreed to pay the Pottawatomies \$15,000 for twenty years in return for their land. They also agreed to pay \$100 every year to Billy Caldwell, \$200 to Alexander Robinson and \$200 to Pierre LeClere for the rest of their lives. The government was to pay toward the claims against the Indians a price of \$28,746. The government gave the Indians \$45,000 in goods right after they signed the treaty in return for property stolen from them. It was recorded in this manner:

- \$40 for one horse to Me-she-ke-te-no
- \$80 for two horses to Ann-Lake
- \$40 for one horse to Che-chalk-ose
- \$80 for two horses to Noa-ag-we
- \$40 for one horse to Pe-she-ka-of-le-ouf
- \$160 for four horses to Na-ca-a-sha
- \$40 for one horse to Nap-sez
- \$40 for one horse to Wa-pon-seh
- \$120 for three horses to Waub-e-sai
- \$40 for one horse to Chi-cag
- \$40 for one horse to Ma-saw-ken-wah
- \$40 for one horse to She-bon-e-go
- \$80 for two horses to Saw-saw-wais-kuck

Since the Pottawatomies were allies of the United States during the wars with the Sacs and the Foxes, the government allowed them to hunt and fish on the lands they had given up.

Among the signers of this treaty was Gurdon S. Hubbard and sixty-one Chiefs and headmen. As mentioned above in the treaty some claims against the Indians were paid by the government. Gurdon S. Hubbard was to get \$5,573 and Noel LeVasseur \$1,800.

Of the reservations mentioned in the treaty, the ones in Kankakee County were located on mostly the north side of the Kankakee River. Only the Mesaw-kequa, Washington Bourbonnais, and Jacques Jouveman reservations reached the south side. Others on the north side included Catish Bourbonnais, Mawte-nois, Francis Levia, Wa-is-ke-shaw, Shawanasee, Nancy and Sally Contraman, J. B. Chevalier, Josette and Angelique Chevalier. The reservations in our county made a line two miles east of the village of Waldron, west of Rockville. The best land and the most timber was here.

There were three large Indian villages in the area. One is in the Me-saw-kequa reservation. It is called Waisuskuck's village.

Soldier's Village is another on Soldiers' Creek. Shawanasee's village is north of the old Timothy Dickinson farm in Bourbonnais in Rock Creek.

The last great Indian Council was in 1830 and was held here. The Indians were not really moved to the west until 1836. Noel LeVasseur was the government agent in charge of moving them. They were given a big reservation near Council Bluffs, Iowa. Once a tribe was removed, most of those who had reservations in the area left too.

Shaw-wa-na-see died here shortly after the signing of the Treaty of Tippecanoe. The settlers came in great numbers. The reservation soon went to the traders. Dr. Todd, Augustus M. Wyles and Noel LeVasseur were among the early settlers with whom the Indians traded.

Chicago Treaty

On September 26, 1833 another treaty was signed at Chicago. Together the nations of Chippewas, the Ottawas, and the Pottawatomies met with commissioners George B. Porter and Thomas J. V. Owen and William Weatherford. The largest annuities from this treaty were given to Billy Caldwell, Alexander Robinson, and Shaubonee. They received \$400, \$300, and \$200 respectively for the rest of their life. Shaw-wa-na-see and Shaub-eh-nay were among those who signed it. In one part of the treaty, money was paid to certain persons instead of granting reservations. A sum of \$100,000 was paid in all.

Of the money, Caldwell got \$10,000, Robinson got \$10,000 and James Kinzie got \$300, Gurdon S. Hubbard got \$125, Robert Kinzie \$5,000, Francis Bourbonnais, Jr. \$200, Francis Bourbonnais, Sr. \$500, John Kinzie and Noel LeVasseur \$800. Altogether \$175,000 was paid.

Saw-ka-nosh, Shob-e-nal and Ah-be-te-ke-zhic signed this part of the Chicago Treaty.

Seventy-seven Indian Chiefs and headmen signed the treaty also. Only one really could sign his name; the others used X marks. Even those who could read and write, like Caldwell and Robinson, wrote X's.

The Indians made a great occasion of the signing. They made it last several days. They were trying to put off the signing of the Chicago Treaty. They used excuses about evil signs in the sky. The government put up with most of this. They knew they would have to move the Indians from the land eventually anyway. The Indians really knew nothing about the deals of the white man and were helpless.

The name of Caldwell and Shaw-wa-na-see appears several times in the Treaty of Chicago. In another document, payments were made for goods given to the commissioners who came for the signing of the treaty. It is written in these documents that \$565.80 was given to a William Caldwell for giving the commissioners 6,000 lbs. of bacon at \$9.00 per hundred pound, and also \$636.60 for supplies, bacon and other goods for the Treaty at Tippecanoe. At the end of the document were the signatures of white men and Indians to show that the statement was correct. Among them were X's next to the Indians' names of Caldwell and Robinson.

If the William Caldwell written in the document is the same as Billy Caldwell, then he was a witness and he also received the money. Shaw-wan-waug did not receive any at all. Perhaps the real chief was passed by. The bond may have been given to a cooperative Indian also named Shaw-wa-na-see, whose name is something like Shaw-wan-nuk-waug. It is known that the Indians left their homes along the Kankakee River in 1836. Shaw-wa-na-see was said to have died at Rock Village in 1834.

In the land grants in the Tippecanoe Treaty Shaw-wa-na-see was to get five sections of land at Rock Creek. This was the largest share of the land. His name also appeared on most of the annuity lists.

Here is a further explanation of how Indians were unfair among themselves. While it was shameful to see how the Indian was denied fair treatment by the white man, it is probably true that the Congress did not know many of the things that happened between the commissioners sent to make the treaties and Indians. Often halfbreeds who were clever enough to do certain favors in return for special consideration in the treaties were the ones who really profited from these transactions.

Almost none of the Indian tribes ever really benefited from any of these dealings with the white man. Even if they did receive a fair price, the Chiefs rarely made it back to the tribe with money. The Indian was too fond of the white man's "fire-water" and trinkets.

Early Settlers in the Region Who Benefited From the Indian Removal

Gurdon Hubbard left Danville and went to Chicago where he held important positions. Hubbard and LeVasseur became rich partly because of Indian treaties. Both of them bought some land.

LeVasseur settled in Bourbonnais in 1832. He spent his life buying and selling land.

Most of the reservations were given up by 1835. Large sections of land were bought. They paid from \$1.25 to several dollars per acre. These people bought the following reservations: Thomas Durham and John Blackstone bought Jonveau's reservation; Noel LeVasseur bought the section held by Me-she-ke-

te-vo; Gurdon S. Hubbard, E. K. Hubbard, H. G. Hubbard and Noel LeVasseur bought another section of Me-she-ke-te-no's. Noel LeVasseur bought a section belonging to Francis LeVice. Burdon S. Hubbard and Richard J. Hamilton bought Min-e-maung's reservation.

Dr. Hiram Todd bought five sections from Shaw-wa-na-see, including Little Rock Village for \$4,000 in 1833. He also bought three and a half sections next to Rock Village and four sections at the mouth of the Iroquois River. In addition, he bought two sections at the present day Momence in 1835.

CHAPTER VI

THE SAD DEPARTURE

The Indians Enjoyed Freedom

It can truly be said that the Pottawatomies of Kankakeeland lived and loved their lives to the fullest in our valley. They rejoiced in fishing the then-clear creeks and rivers; they found the soil of the valley fertile and willing to yield large crops of Indian corn. Free to wander at will through the swamps, prairies and sloughs, the Indians frequently took time out from the picking of berries and the gathering of wood for the campfire to swim in the clear streams. Large herds of buffalo grazed side by side with the Indians' animals and horses.

The Indian seldom, if ever, tried to make Mother Nature bend to his will. . . rather, he, the Indian, chose to adapt to his surroundings and to live within, enjoying the bounty provided for him. For it was all here . . . the fish and small game to provide meat for the family; the flint and feldspar for his tools; the wood from the Osage for his bows; the branches, skin, and bark for his canoes; the animal pelts for clothing; all was provided in this wonderful land.

The Indian blended with nature in all things he did and constructed. His bark huts, or Wickeyups, seemed to belong in their setting. The Indian took only what he needed from nature, and he used it wisely and completely. He lived by nature's time, in a natural manner with a keen sense of love and respect for his surroundings in our beautiful Kankakee Valley.

Removal of the Indians From the Kankakee Area

The Treaty of Tippecanoe Set the Stage

In 1831 Congress published a report on the extinguishment of the Indian title in the State of Indiana. Arguments to support this action were that the continued Indian occupancy was injurious to settlement, detrimental to progress, and dangerous to the peace. "Humanity dictates their removal from a place where, from their intercourse with the whites, the very annuities they receive exposes them to many evils".

Other Reason for Leaving

The Indians' hunting grounds were taken from them and made into farms. Sometimes settlers bought the land; sometimes it was bought by the government. Some lands were obtained by treaty or agreement usually after the Indian wars.

The Indians were unable to give up their wild life and become farmers. They were slowly pushed across the Mississippi.

The Sad Departure

It was a very sad day, indeed, when the Indians had to say goodbye to the beautiful Kankakee River Valley.

Here they had lived for generations; their ancestors were buried here. This tied them to the Valley in a religious and spiritual way.

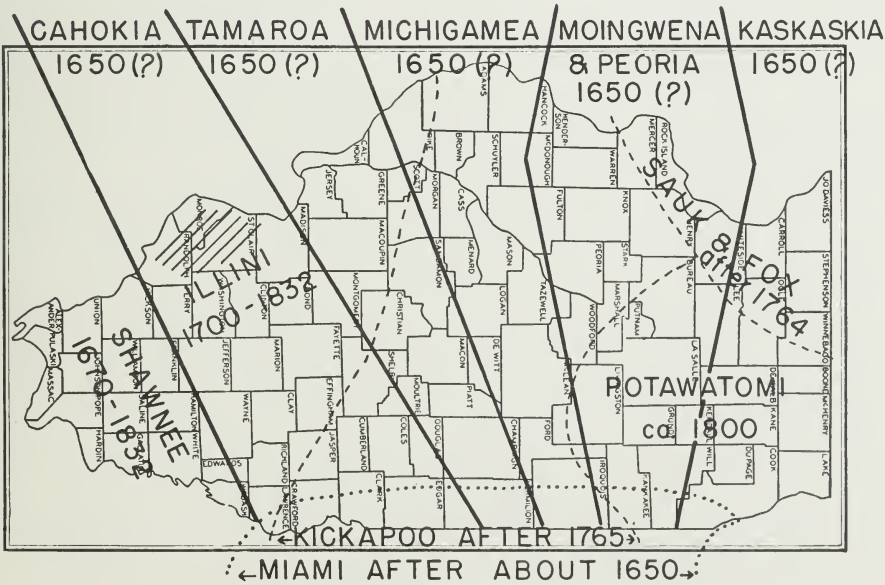
Here the braves had hunted and roamed freely through the beautiful woods ... they had paddled their canoes and fished on the Kankakee River.

The Indian boys and girls had romped through the fields of wild flowers; they knew each song of the birds and each winding path through the woods. Here they had been free and happy. Here the land literally “flowed with milk and honey” for them. Now they must leave all of this behind them.

The Indians are a group of people who very seldom show their emotions, but we have this account in the Illustrated Historical Atlas of Kankakee County, Illinois, 1883.

“That the Indians should weep upon leaving this beautiful land that contained the graves of their sires and their early hopes is not strange.

It has been told by an eye witness that when Shaw-wa-na-see’s band left the Rock Village that the scene was heart-rendering. The squaws cried aloud and rent their hair: how the men shed tears as they turned their backs for the last time on their beautiful home to which they should return no more forever; for no more beautiful spot could be found on earth than about Rock Village Grove and along the banks of the Kankakee, before white man had marred its beauties.”



MAP SHOWING APPROXIMATE TERRITORY OCCUPIED BY INDIAN TRIBES IN ILLINOIS FROM 1650-1837

The Trip to Council Bluffs

Andrew Jackson was president in 1836 when the Pottawatomi Indians were moved to Council Bluffs, Iowa.

On the trip to Council Bluffs, the Indians could not carry furniture nor any heavy utensils. The United States would not be responsible for any accidents. The amount each person could take was thirty pounds. Some groups of Indians combined items and carried a big pot for the group. They had to share their things with each other. Many had to leave prized possessions behind.

No person except those who were too young, or too weak to travel on foot was transported in wagons or upon horses. All others walked.

The overland trip to Council Bluffs was five hundred miles! It seemed even longer because of the horrible conditions. Many Indians died on the long trip due to an insufficient amount of food and water. This trip was one of the most inhumane treatments ever forced upon the Pottawatomies.

This trip is something that the white man is not proud of now as we look back upon all the suffering that was caused; certainly the Indian was grievously wronged.

Some groups of Pottawatomies left of their free will, but government force was necessary for the removal of the majority of them.

Life on the Reservation

The Indians were expected to live like the White Man.

The Government thought that, now on the reservation, the Indian should forget all of his culture and live as the white man.

The Indians fought to keep their tribal organizations, because they were also religious and educational organizations. In 1853, the task of destruction of the Indian culture was passed from the Army to the Civilian Bureau of Indian Affairs. The years that followed were tragic ones for the red man.

The Indian children were separated from their parents at the age of six years, and kept from them until they were 18 years old, in order to break all of their family ties. They were sent to mission schools.

All tribal and community organizations, including their religious institutions were stamped out. The government was determined to make the Indian live like the white man in all ways.

The Indians were not allowed to cut lodge poles or hunt for skins for teepees, and the government even stopped all issues of canvas so that the Indians would be forced to live in poorly built hogans.

A New Religion is Developed

An Indian chief had a vision; that the Messiah would return to the Indian tribes. This turned into a religion or cult. Garments were made which were supposed to protect the wearer. The crescent was their emblem and this was supposed to protect the Indian.

These Indians used an herb called Peyote. They would make a brew from this herb and drink it. This would cause them to see hallucinations.

This cult was practiced up until the 1900's, when the government stamped it out by throwing any "Peyote-eater" in prison for a long term.

The Indians were forced to attend mission schools. At first, the intent of the school was to wipe out old beliefs and customs. Later, these schools became aware of the needs of the Indians and developed into rather decent educational centers. One very famous school was Carlisle School, Jim Thorpe was one of the famous Indian athletes who attended Carlisle Mission.

The Indian Reservations Today

Organizations that protect the Indians.

The Indians multiplied on the reservation instead of dying out as some thought that they would to.

Our Government is now trying to do all that it can to help the Indian to have a better life.

There are numerous organizations who keep a watchful eye out for the Indian to see that he is treated fairly. These organizations are: Arrow, the Association of American Indian Affairs, the Indian Rights Association, and the National Congress of American Indians.

Life on the Reservations Today

The Indians today still live in little huts. They still ride horses. Many Indian children play their own games that we have probably never heard of. They still use bows and arrows. They still hunt for some of their food.

Some of the Indians still live in hogans, with a dirt floor, and use wood-burning stoves, and sleep on bunks built against the wall.

Now, the United States Government is helping the Indian to live a better life by providing education to both the young and the old. Those who wish to learn are taught a trade.

The Indians Govern Themselves

The Indians have their government on the reservation. When a white man goes on a reservation and commits a crime, the Indians judge the white man in their own way. If an Indian goes out of the reservation and commits a crime, he is judged by the white mans' ways. The Indian has a working government. The Indians go to the polls to vote for their candidates just as we do.

Now, the Indian can live wherever he wants to live, if he can secure a good job and make a living for his family. He can now live in the same type of house that you and I live in. He can have running water, bathtub, furnace, etc.

Indians make good citizens. According to the percentage population, more Indians volunteered for the armed services than any other race. In some regions, practically every male Indian offered himself for service during World War II.

RESERVATIONS

Tribe	State	Number
Miami	California	132
	Oklahoma	<u>307</u>
		439

Pottawatomies	Kansas	1,184
	Michigan	157
	Wisconsin	<u>312</u>
		1,625

Sauk & Fox of the Miss.	Iowa	586
	Kansas	130
	Oklahoma	<u>989</u>
		1,625

Oklahoma (citizen Pottawatomi) 2,981

State	1940	1950	1960
Illinois	624	1,443	4,704
Indiana	223	438	948
Wisconsin	12,265	12,196	14,297

COUNTIES IN ILLINOIS WHERE POTTOWATOMIES ONCE LIVED

Boone	Dekalb	Kane	McHenry	Rock Island
Bureau	Dupage	Kankakee	Marshall	Wabash
Carroll	Ford	Kendall	Mason	Vermilion
Champaign	Grundy	Lake	Menard	Whiteside
Cook	Iroquois	Lawrence	Ogle	Will
Crawford	Jo Daviess	Lee	Peoria	Winnebago
				Woodford

The federal government maintains 17 reservations for Indians east of the Mississippi: 9 in Wisconsin, 3 in Michigan, 3 in Florida, 1 in Mississippi, 1 in North Carolina.

In addition several of the states maintain reservations of their own: 9 in New York, 2 in Maine, 4 in Connecticut, 2 in Virginia and 1 in Pennsylvania.

CHAPTER VII

HISTORICAL LOCATIONS IN KANKAKEE AND DERIVATIONS OF NAMES OF LOCAL AREAS

Kankakeeland, a term which we shall use to describe the area in the vicinity of the present day Kankakee County, is rich in historical lore. Community names, regions, and places all reflect the Indian culture which existed here long before the white man came, and up into the early part of the 19th century.

In this chapter we shall present a limited overview of the many historical locations in Kankakee

Evidence of the Indian heritage of the area is reflected in the names used to identify various things in the vicinity.

For example, Iroquois Township, village, and county all received their names from the Iroquois River. The river was so named because of an ancient battle that allegedly took place there between the Iroquois and Illinois Rivers.

Likewise, the city of Ottawa was apparently named for the Ottawa Indian tribe, which despite one claim to the contrary, never occupied this or any other site in Illinois in historical times. Some of them, however, lived with the Pottawatomie Indians.

Probably the oldest town in northeastern Illinois is Momence, for she was 100 years old in 1934. Momence, in her old frontier days, reflected those elemental traits so characteristic of border life.

Asher Sargeant was the first to settle there in 1834. In 1835 his brother, Enock, and a man by the name of McKibben arrived. Momence kept growing and in 1836 came A. S. Vail, Judge Orson Beebe, and Newell Beebe. Later came Daniel Beebe, Caleb Wells, Walter B. Hess, Col. Lyman Worcester, A. B. Parish and others.

At that time there was no imposed law, only the unwritten law of the border. A person who stole a horse would have certain death. Momence, as did most border towns, enjoyed a rough and tumble era.

A town by the name of Ashkum also developed and was named for a Pottawatomie chief and village in Miami Country. Hiram Beckwith erroneously believed that this name was received from some eastern Indian tribe. Ashkum's name appears in no less than eleven treaties between 1821 and 1837, as well as in church records.

The name Chebanse was of eastern, but otherwise unknown origin. There is however, overwhelming evidence of local origin. William Ackerman, president of the Illinois Central Railroad, in a paper read before the Chicago Historical Society, February 20, 1883, declared that Chebanse was named by the Railroad for an Indian chief (Little Duck) of the tribe of the Pottawatomie nation who joined in articles of a treaty at Chicago, August 29, 1821, by which certain lands were ceded to the United States.

The name of this chief, spelled Cheebanse, appears in the list of signatures of the treaty as published. There was also a Kickapoo chief called Sheshpah or Little Duck, but he was not a resident of the vicinity. The term for duck is recognizably similar to this in the Algonkin, Illinois, Chippewa, Sauk, Fox, and Ottawa language.

Shee-shee-banze (Little Duck) is the name of a legendary Ottawa hero mentioned by Mrs. John H. Hinzle. The sound "s" rendered variously as s, ce, ze, at the end of a Pottawatomie word make it diminutive. Chebanse, therefore, signifies "Little Duck" even though the first syllable has been dropped along the way.

It is believed Onarga might be an Iroquois word meaning "a place of rocky hills". Beauchamp listed Onaghe as a tribe name of a Seneca town in New York, applied to Lake Canadaigua. He explained it as "a place behind some others." Onarga could also be a corruption of Niagara.

Ganeer township is named for a Pottawatomie woman, Jeneir, the wife of Moness, half-breed son of Pierre Morgan. She was originally the holder of one

section of land in the township under terms of a treaty signed at Tippecanoe, Indiana, October 20, 1832.

Bourbonnais' name is taken from that of Washington A. Bourbonnais and Francois Bourbonnais Jr., French-Pottawatomí half-breeds, who, together with the mother, Catish Bourbonnais, received land grants in the vicinity by the Treaty of Tippecanoe, October 20, 1832. Francois Bourbonnais Jr. received a grant on Fox River in 1829. The latter's signature, in his own hand appears in the Council Bluffs Treaty on June 5, 1846.

Like Ashkum, Peotone's name came from a Pottawatomí word Petone, meaning "bring", "bring here", "come here", or "bring to this place". This corresponds to the Ojibway petoan "bring".

Watseka is named for a Pottawatomí called Watch-e-he, born about 1810, who bore the name of a legendary character.

The origin and meaning of our city's name, Kankakee, has long been forgotten. Few cities with Indian names have enjoyed so many different spellings. To make this more clear most of the different spellings of Kankakee's name are listed below.

To make this more clear most of the different spellings of Kankakee's name are

Huakiki	Quin-Que-Que	Theakekie	Theakaki
Keatiki	Kaukake	Tehyakiki	Tiatiky
Kiankakee	Kiakiki	Teafiki	Tiaukakeek
Quioventaguet	Kyankcakee	Teatiki	Kankakee
Qui-Que-Que	Theaiki	Teatiky	

These are the names and spellings of Kankakee that existed in Indian times.

Certainly, without adoubt, the name Kankakee has come from Indian origin. The definition of the name Kankakee is however, somewhat vague.

An old Indian custom was to make up names for areas according to the natural surroundings.

Father Francois Charlivois (Sharkr-lu-Vwah) who wrote a historical and scientific journal for 22 years, from about 1721-1743, first mentioned this "unusual stream" in 1721. "The 27th of September we arrived at the Forks". The Forks as the Canadians called them, are where the "Theakiki or Kankakee River and the Illinois River join". We know that LaSalle in the spring of 1681 held council with the Miami Indians.

The state of Illinois derives its name from a historical group of Indians who called themselves "Illini" meaning "the Men". The first written account of them was made by the Jesuit missionaries in 1640. At this time at least part of the "Illini" were living near the Winnebago in the vicinity of Lake Michigan. However, their language indicates that they were a member of the Algonquin family and closely associated with the Miami and Chippewa tribes.

Well known was Shaw-wa-na-see. His village was probably the oldest and largest in the vicinity of Rock Creek.

It was at Shaw-wa-na-see's village that the last great council of his nation was held in 1830. Both Shaw-wa-na-see and Shabbona were present at camp

Tippecanoe. They both signed a treaty. By the treaty of 1833, Shaw-wa-na-see's tribe agreed to give up the territory along the Kankakee River for the pioneers.

Other important Indian villages in the area included She-mor-gor Village which was located in Cooper's Woods. This village had a population of somewhere around 200 people. The village moved west in 1836.

The village of Chief Yellowhead was located at Sherburnville. It was there that chief Yellowhead died about 1820. His grave is to be found just west of the old village site.

Other interesting aspects about Kankakee are of the buildings, bridges and crossings. For example, sometime in the early 1840's, possibly in 1843, the first bridge was built over the Kankakee River on the line of the Chicago-Vincennes Road. It was known as "the Old Hill Bridge."

Likewise, the "Old Log House" was built by Cornelius Cane for a resident in 1838. It was located about two and a half miles northeast of Momence.

Another point of interest in the area is the Rock Creek mill site. It was here that Joseph Norman built a mill for Dr. Todd in 1842. It was washed out and replaced in 1844, but was destroyed again in 1869 and never replaced. Another mill was built by a Mr. Goodwin to grind flour, but was destroyed by ice and likewise was never replaced.

Another interesting feature of our county was the Cradle Tree. This tree, which was believed to be a large water elm, which stood across the road from the DeYoung farm on the bank of the Kankakee River. It was in this tree that the body of an infant son of an Indian chief was, according to an Indian custom, laid in a hollowed out piece of log wrapped in bark, and slung up into the tree-tops to swing in the breeze.

Pilot Grove, an area of 40 acres of timber on a hill overlooking the grand prairie, was used as a landmark by settlers to direct them across the wide unbroken prairie. The first cabin in the area was built on top of the hill in the grove by Joel B. Hawkins in 1847.

As people moved into the area, many towns and villages grew up, enjoyed a brief existence and later died. Some of the following towns once existed in the area, but no longer can be found; some have become little more than a few homes. Some of them are listed below.

Clark City	Oklahoma	Sugar Island
Flickerville	Sherburnville	DeSelm
Bloomville		

Although it has changed, the Council Ring, located near the village of Shaw-wa-na-see, was the scene of the last Indian Council in 1830. Noel Le-Vasseur and other important men attended. The Council Ring can be found east of the village on the old Lancaster property.

Grave markers in the Nichol's Cemetery provide a clue to the past of the area for it is here that many important old settlers are buried. It is at this cemetery where Mark Twain School, in cooperation with the Historical Society, has erected a memorial to Dr. Todd, early pioneer.

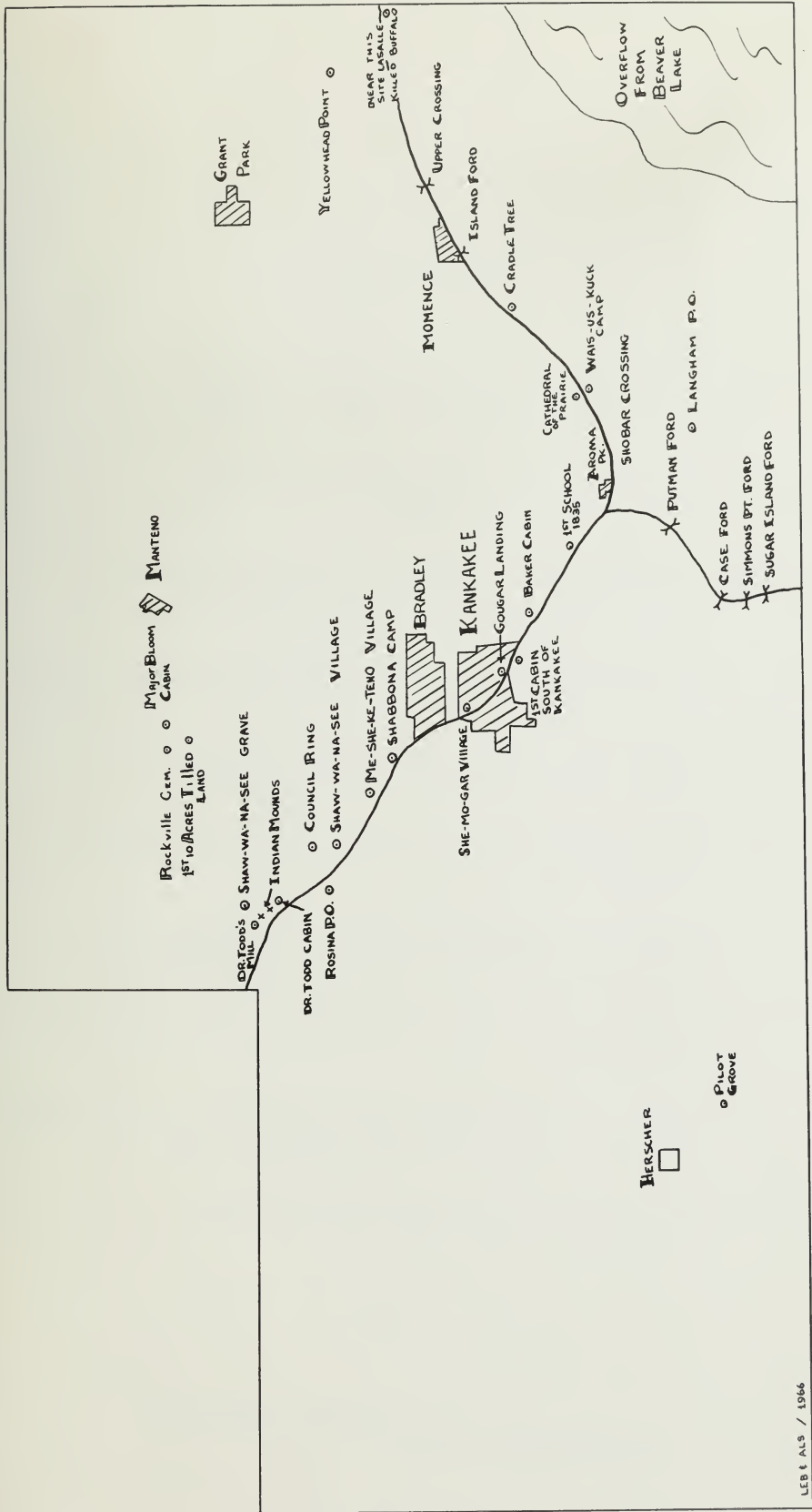


INDIAN COUNCIL RING

It is interesting to note that many of these historical locations have been marked and can be visited without much difficulty today. The Kankakee Historical Society has marked some of the more prominent places for all interested persons.



Stone Marker at Grave of
Chief Shaw-Wa-Na-See



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